Bali OF7
Ambon OH4
New Guinea OJ1

Javanese OE5
Sundanese OF7
Makassar OG6
Borneo OC1
Sumatra OD1

I 142 [x cont.]

certain indication of mixture with foreign blood. The men are beardless and do not have hair on the chest and limbs. The little hairs that cover various places on the body are pulled out with great care, as are the eyelashes and eyebrows. There is not much difference in height, which is always below the average stature of the European. With regard to the shape of face, the Malays are prognathous, although this prognathism is slight. The sloping face is more pronounced in some tribes than in others. Only the zygomatic arches generally protrude somewhat. The shape of the skull shows great divergence among the various tribes. The Javanese and Sundanese are [xi] brachycephalic, as are the Buginese and Makassarese. On the other hand, the Dajak [Dyak], most of the Sumatran tribes, the Balinese, and the Ambonese generally are mesocephalic.

A Sd St Bl Br M J

● 141

I 152 181

We have already learned that in disposition the Malays are reticent and do not show their emotions. One can rarely detect what is going on in the Malay's mind. The feeling of surprise, astonishment, or fear is usually scarcely discernible.

I NG 174 197

We see that the difference between the Papuans and the Malays is considerable. For a long time they were considered two entirely different races, and several ethnographers still hold this opinion. The most recent investigations, however, have proved that they formerly must have been one people. This conclusion is based on the similarity in language. The languages, even those of the pure, typical Papuans, show many family traits of the languages spoken by the Malayan race. Not only are numerous words, apart from sound changes, often the same, but both groups also have many similarities in grammar. It goes without saying, however, that because of the great differences between the two racial groups it has to be assumed that they have been separated from each other for a

C E
841 Menstrual huts are located just outside the
343 kampong. They are used by women every month.
C
[784] Momoli is the word for taboo.

C I asked about the holiest objects in the big
344 baileo, the blue bead necklace called tane
778 mamoni. He said that there never had been one in the Pokolowoni baileo, but that there is one in Ahiolo. He knew about it and responded immediately.

C The pagans of Pokolowoni bury the dead naked,
764 in a flexed knee-to-chest position.

C Mt. Solahua is considered the land of the dead.
775

C In the whole Elpaputi area here there are age-
561 grades of unmarried boys and unmarried girls.
368 Boys and girls join these two age-grade organi-
575 zations from age eighteen on. People marry late
476 here. The boys group is headed by the kepala
883 ngungare (boy) and the girls group is headed by
527 the kepala djodjaro (girl). They own a mutual club house (in rather bad repair today) across the street from the Radja's house in Paulohi. In this society everyone is quite friendly, including the pagans and Christians. All of the young people belong. There are young people's feasts here. At these feasts they dance, sing, etc. They also come here to talk and to discuss where they might help someone who needs assistance with garden work, fruit culture, etc. They get a share of the harvest and have fun while they are assisting in this good work.

A Ambon: Amazing: As we talked about the age-
561 grades of Elpaputi,[1] Rehatta said that they have
• 171 an identical organization in every kampong in
• 141 Ambon. He says that they have the same names for the two kepala, and that they have the same activities. This checks with the cryptic remark about the Ambon age-grades which I think is in Vroklage.[2]

[1] [See preceding paragraph —Analyst]
[2] [See bibliography, cat. 113-- Analyst]